

“decided to write a long letter to the Queen Mother, ‘patron’ of Julfa¹ (having gained “over the supreme magistrate of Isfahan, and Agha Kamal, the chief eunuch). They “besprinkled it with bitter complaints against myself and the Sharimans, saying that I “had entirely perverted their religion, inducing very many of the citizens of Julfa to become “‘Franks’, i.e. Europeans, Christians and subjects of the Pope: that I was from time to “time sending Armenian boys to Europe, thereby depriving his Majesty of his own vassals: “that the Sharimans had remitted large sums of money to the Christian princes: that in “former time, when our Discalced Carmelite missionaries had induced to become Christians “some ‘Turks’ from the district surrounding Julfa, these men had been condemned to “death by the king, who had forbidden the Fathers to continue a building begun in the “upper part of Julfa and ordered them to withdraw to the convent in Isfahan: they urged “that similar action should now be taken, when they (the Carmelites) were continually “causing disturbances. To the long letter, thus briefly summarized, were affixed the “signatures and seals of 900 persons, some voluntarily, others out of fear: some indeed had “not consented to their names being put, or their seals affixed.

“This petition was presented by the officials to the Queen Mother. When we learnt “of this we resolved to take counsel together as to the way in which it would be expedient “to resist their iniquitous dealings: to this end we met in our house at Julfa on the 6th “June, Trinity Sunday. There were the missionaries of the other orders, Augustinians, “Capuchins, Jesuits, and Fr. Stephen, Provincial of the Dominican Fathers of Nakhchiwan, “and others. At this first conference by common consent it was decided to send to the “Kalantar the said Fr. Provincial of the Dominicans, Fr. Antony the Augustinian and “Monsieur Gaudereau, vicar of the Bishop of Baghdad. They were to protest and warn “the Kalantar that, if the Armenians of Julfa did not desist from the many outrages, which “up to that day our missionaries had endured, they (the missionaries) would notify of “this both the king of Persia and the Christian kings and princes and that, if any bad “result ensued, they (the Armenians) could only blame themselves for it. They proposed “to him (the Kalantar) three conditions for the peace to be kept:

- “(a) That they (the Armenians) should allow them (the missionaries) to reside in peace “at Julfa, without molesting them, both because the Persian king had so given “orders, and because a like liberty” (of residence) “is allowed in Europe to all “Armenians, both ecclesiastics and lay-people;
- “(b) That they should not speak ill of the Pope and of our own countries;
- “(c) That they should molest no one going to Communion with us, or having dealings “with us.

“As the Kalantar did not reply to these proposals, but began to shuffle, after the blessing “of the foundation-stones and the solemn procession of the Blessed Sacrament related “above we met again at our house on the following Sunday. It was settled at this conference “that, if our opponents rejected the just proposals of peace, it behoved us to proceed to “defend ourselves: that we ought, therefore, to point out to His Holiness and Christian “princes of the Catholic religion how they (the Armenians) in Europe and India were “being so kindly treated: . . . that, nevertheless, before taking these steps, complaint “should be made to the Persian king by the Fathers regarding the riotous demonstration “against their house in Julfa. That was settled in the third conference held the following “Sunday at the convent of the Augustinian Fathers (in Isfahan), and it was added that “there should be no delay in putting it into execution. This conference was held in the “convent mentioned, because there had been a gathering to celebrate the feast of the “canonization of S. John de Facendis, the Augustinian: Mass was celebrated with pontifical “rites by Monsignor the Archbishop of Nakhchiwan, and Monsignor the Bishop of Baghdad “preached in Latin a panegyric of the saint. There was a very solemn procession through “the convent and garden, with Mgr the Archbishop of Nakhchiwan carrying the most

¹ Most villages in Iran have one or more ground landlords: what exactly ‘padrona’ signified here is not clear: Julfa could hardly have been *milk* (owned absolutely): was it *tiyu*?